HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From the Christian Panoply.

Dec. 30, 1839.

Brother Kimball,—As a member of the Deerfield Association, "who have called the Convention," I wish to say a few words on the communication of brother Barstow, in your paper of the 27th inst. I perceive he has not published the entire "document" of the General Assembly, nor the vote on I. Tim.1: 10, which, in 1816, the said Assembly "expunged" from their "Confession of Faith." However, we will take the "document" as he "proposes" it. And I remark,

1. I believe every member of the Deerfield Association would cordially vote for it, and be very well satisfied with it, as far as it goes, as an expression of opinion, and as laying down principles of action. But,

2. A mere expression of opinion is not enough. We feel that there ought to be *action*. The call is a movement to carry out into *action* the principles laid down in the said "document." It is, in effect, a compliance with the directions therein given—viz: "*It is manifestly the DUTY of ALL who enjoy the LIGHT of the present day, when the inconsistency of Slavery both with the dictates of humanity and religion, has been DEMONSTRATED,—to use their honest, earnest and unwearied endeavors, as speedily as possible, to effect this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and, if possible, throughout the world.*"

We hope, therefore, that the call will be attended to by Presbyterians in good earnest; that they will not suffer the "document" to sleep useless between the leaves of the "Assembly's Digest;" but that they will, and the Congregationalists with them, come and *act out* its principles in "*HONEST, earnest, and unwearied endeavors, as speedily as possible,—to obtain the COMPLETE ABOLITION OF SLAVEY.*"

3. There is, however, occasion to ask—Whether this "document" is not in fact a *dead letter* on the records of the General Assembly? Are not all its directions and principles neglected and violated continually by a large portion of the Presbyterian church in this land? and this too with entire *impunity?* And were such a "document" to be proposed *now* to the General Assembly for the first time, would it be possible to get that body to sanction it? Is there not in fact a strong desire among many of the Presbyterian churches and ministers to blot that "document" out of the records of the Assembly? And is there not some danger that *it will be done* by, at least, one portion of the Assembly as now divided? We believe that *facts* would tell an awful tale on this subject. Has the Presbyterian church, *as such*, DONE any thing to carry into effect the *directions* and discharge the *duties*, which that "document" enjoins? Has not every effort of this kind been sternly and strenuously resisted, and in effect put down, in that church as an Ecclesiastical Body?

The "document" then, in reality, only proclaims to the world that the Presbyterian church, though it knows its duty, and the will of Heaven,—yet refuses, or neglects, to do it, and obey God. (Vide Luke 12: 47.) Here is astonishing inconsistency! it shows the absolute necessity of "SOMETHING BEING DONE." And what otherwise but to call a Convention? and *begin* at least to ACT?

4. I wish now to direct the attention of brother Barstow to a few things of the many which that "document" says of slavery and slave-holding; and then to propose a few questions.

That "document" says, among many other things of slavery and slave-holding, that,

(a) *It is a gross violation of the most precious and sacred RIGHTS of human nature;*
(b) *It is utterly inconsistent with the LAW of GOD;*
(c) *It deprives the slave of his natural right;*
(d) *It degrades him as a human being:*
(e) *It exposes him to the danger of having inflicted upon him all the hardships and injuries which INHUMANITY and avarice may suggest;*
(f) *It is inconsistent with the dictates of humanity and RELIGION;*
(g) *It is a blot on our holy religion; and,*
(h) *It is TOTALLY irreconcilable with the spirit and principles of Christ.*

These items are sufficient for my purpose; though there are others equally to the point.

I wish now brother Barstow to forget for a moment all about slavery, or that any thing of the kind ever existed, and to fix his thoughts on some individual in his church, or imagine some such one in his mind, who is actually in his daily conduct, in various ways guilty of the things above specified. Let him think of a man, whose daily business it is, to do, or try to do, those things, which violate the most precious and sacred rights of men; which are utterly inconsistent with the laws of God; which degrade his fellow men, and expose them to the infliction of all the hardships and injuries which inhumanity and avarice may suggest; which are a blot on our holy religion—inconsistent with the dictates of humanity and religion—and totally irreconcilable with the spirit and principles of Christ. This is the man's daily conduct. This is his character. Would you let him go on in his sins with impunity? Would your church think it unnecessary, or wrong, to subject him to discipline? Would you, or would they, feel satisfied and at ease to have him take his seat from year to year at the communion table? And would you be willing to distribute to him the body and blood of the Son of God? Or, to vary the matter a little—Suppose a minister of the gospel in your region were guilty of the things specified above; that he daily violated the most sacred rights of his fellow men—the laws of God—and the spirit and principles of Christ,—Would you exchange labors with him? Would you admit him into your pulpit to preach the gospel? Would you unite with him in communion at the Holy Supper? There can be, I presume, no doubt how you, or any man in his right mind, would answer these questions in any case *aside from*, and *out of*, the influence of slavery.

But what strange charm has slavery to paliate, if not almost to *sanctify*, all these sins and crimes against God and man? It is the charm of the deadly serpent as he deludes and bewilders his victim, and prepares for him the bite and sting of death! Is it really any the less wicked, any more morally right, to commit all these iniquities by *slave-holding*, than in any *other* manner? Indeed, could any way be possibly devised by which a man could so effectually, so fully, so constantly, and so flagrantly commit all the things specified, in their worst forms and darkest shades, both against God and man, as by slave-holding? What claim, then, has this combination and concentration of the deadliest and cruelest iniquities—SLAVERY—to impunity in the church of the living God!

But it is a fact—and it is enough to turn the winds and thunders into sighs and groans, and the rain of heaven as it falls on this land into tears of blood!—it is a fact, that the General Assembly of the Presbyterian church have solemnly and officially published to the world the light in which they view the character of the slave-holder; and yet he abides in the church with all his cruel sins and guilt upon him. He is a man, they say in effect, (if it do not mean this, or necessarily imply this, the "document" is but sound and vapor—a mere nullity)—He is a man, who grossly violates the most precious and sacred rights of human nature; his practice is utterly inconsistent with the law of God; he deprives his fellow man of his natural right, and degrades him as a human being; he exposes him, (if he does not actually inflict them himself, which is oftentimes the case) to all the hardships and injuries which inhumanity and avarice may suggest; his conduct is a blot on the holy religion of Jesus—inconsistent with the dictates both of humanity and religion—and totally irreconcilable with the spirit and principles of Christ. This is the character which the General Assembly gives, by necessary implication, to the slave-holder. This is the manner in which they describe the daily business of his life. And yet he is in good and regular standing with that church. He is subject to no discipline. He receives no ecclesiastical censure. He may sin against man; he may sin against God; he may sin against humanity and religion; he may grossly violate the dearest rights of his fellow men, trample on the laws of God, and act in a manner *totally* irreconcilable with the spirit and principles of Christ; and yet he may be in good and regular standing as a member of the Presbyterian church; he may be an elder or a minister in that church; he may be sent as a delegate to the General Assembly—and even be placed at its head and preside over its solemn deliberations. He may come to some (not all) of our churches and be admitted to the communion-table; or, as if he were an ambassador of God, he may be invited into our pulpits! Oh! what strange and fearful deceivings there must be *somewhere* in all this! What fiendish triumphs there must be on account of them in the depths of Hell! Either the General Assembly have terribly belied the character of the slave-holder, or, according to their own delineation of his doings, they are willing to, and do, admit *practised* sins of the darkest hue and most destructive to man's best good here and hereafter, into their very bosom! *there* to be nourished with impunity! There must be some great and powerful delusion *reigning somewhere* or all this *could not be*. Surely slavery has put on an angel's form—though a venomous and deadly serpent still; and he has exercised his deepest cunning; and he has caught the eyes of the servants and the very prophets of God; and he has thrown his enchantments around them, and caused them to see, or seem to see, beautiful things—brilliant and variegated colors—halos of glory—and to believe that all is fair and sweet and full of delight—and that wonderful and transporting scenes of light and changeless bliss are around them and before them,—while, alas! the poisonous fang is just about to be fastened upon them, and turn all these delusive sweets into bitterness and wo—all those bright and rapturous prospects into darkness, agony and death! "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord!" (Heb. 10: 30.)

This dreadful catastrophe we wish to prevent. We wish to break the enchantments of the monster, ere the deceived perish in his deadly folds. We wish to avert the vengeance of the Almighty from our beloved land. For this object we have called the Convention. And, had I a voice like thunder, which could roll in solemn tones through the vallies and up and over the mountains and sweep along from town to town and from one border of the State to another, I would cry out in earnest, weeping, beseeching accents—Ho! brethren of the Cross, listen to our humble Call—come to the rescue of the Church of God—come to the appointed Convention—come in prayer and faith and the Omnipotent One will give success!

One word to brother Colman. He inquires, 'What shall he done about the Convention at Concord?' He may be sure it will be taken care of by its friends. But he states a *dilemma*. If the Convention meet, the *fewness* of the members will furnish proof to the South that they have the countenance of the orthodox churches, ministers, &c.; if they do not meet, that fact will go to prove the same thing. He thinks, however, the least evil will be to "rescind" the call. Now, I would just say to brother Colman, that those who have called this convention, have not forgotten the declaration of their Lord and Master, "No man having put his hand to the plough, and looking back, is fit for the kingom of heaven." Luke 9, 62. Acting in accordance with the spirit of this declaration, delivers us from one horn of the dilemma. Now for the other. We have not forgotten that 12 men constituted the whole Christian church at the institution of the Holy Supper. They stood (one indeed fell) in the strength of Christ; and the world has been bowing to Christ ever since. If 12 men can be found good and faithful and true, to compose the first meeting of the convention, we shall have no occasion to despond. Yes, if but 2 or 3 meet in the name of Jesus, he has promised to be with them. Even that number can begin the work. We do not depend on mere numbers, but on God. Prayer for his presence—faith in his promises—the love of Christ constraining us—the influence of the Holy Spirit guiding us—the good of men and the glory of God for our object, we cannot fail in our labors.

Thus, if the churches here be really opposed to slavery, the fact by suitable measures can be brought out, and made to bear on the southern churches. If they be not opposed to slavery, the dreadful truth should be known, that the friends of Zion's purity, prosperity and peace, may fast and weep, and pray in sackcloth and ashes, till God shall turn the fearful moral slavery of his people into glorious deliverance.

RUFUS A. PUTNAM.

Pro-Slavery Clergymen.

The following, from the Massachusetts Abolitionist, ought to make every "recreant priest" blush with shame. It is a terrible rebuke, and reminds one of a somewhat similar one from the same pen, contained in the Annual Report of the American Anti-slavery Society, for 1838.—*Pa. Freeman.*

"That a system of human *chattelism* should have existed one moment after the birth of our own dear-bought freedom without arousing all the honesty and patriotism and piety of the land for its immediate overthrow—that anything else could have been seriously set about *first*—is a fact harder to be accounted for, than it is to be condemned.—How can a soul feel conscious of setting in motion an unshackled muscle, and not abhor itself that it could have existed a moment with the knowledge of the facts, without prompting a brother's plea for the millions, under the same great law-canopy with itself, whose muscles were not theirs? What! *Christianity* to embosom *piracy* in her solemn assemblies—garner it up with the salt that is to save the world! Christianity to build her throne with the spoils of the poor, and stain her robes with robbery, adultery and blood, and set her feet on disemboweled palpitating human hearts! Stop! Stop!! we must not, *will not* pry into this maddening mystery of iniquity! We will look on the benignant face of the Vanquisher of sin, and Savior of sinners, and leave the dread question of guilt with all that is nailed to His cross. A look that way should be enough to cure the self-righteousness of Lucifer.

Let us come down to the present times. For the past five years it cannot be said that the question of slavery and our responsibility for it, has not been *agitated*. Now, to such a body of men as the ministry of New-England, so intelligent, so schooled beyond the region of paltry prejudice, as they must in all candor be supposed to be; it is of no manner of consequence *how* or *by whom* the agitation was got up. No matter whether it sprung up among the moot points of their theological schools, or in the regular business committees of their various ecclesiastical bodies, or was blaired out from the brazen trumpet of Satan. The *question* is the point, not the *mover*. To say that the origin of the question, or the vocal instrument whereby it was introduced, could have modified their decision, or kept them aloof from the poor gory wretch by the way-side, is to utter the most terrible of rebukes. *They*, the moral lights of the world, the semi-angelic porters of heaven's gate, to be softly and warily approached, lest the prejudice of fools and the pride of devils should be waked up in their hearts! Let atheists and scoffers say that, but not us.

Hence, if New-England clergymen are found on the pro-slavery side of the great controversy, they are not anti-slavery men put in a false position by foreign repellencies between them and the movers of the anti-slavery enterprise. The dreadful fact is that they are really, and of free choice, *pro-slavery*. From the beginning of the agitation up to this hour a mass, if not *the* mass, of the New England clergy, including leading minds—the main external pillars of the church—have taken sides with the oppressor. They have done, and omitted to do, just as the most inveterate slaveholders, in their utmost pro-slavery wisdom would wish them. Whole associations and conferences have been more or less swayed by them. Diminished in numbers and circumscribed by the rising tide of public sentiment they may now be—still they are powerful and *pro-slavery*. Their influence is at work in countless channels, and disastrously for the slave. We say this, not surely as gifted with any peculiar keenness for the discovery of plots, but as inferring it from the nature of the question. We are speaking of such men as the Stuarts, the Traceys, the Fisks, the Bacons, the Hubbard Winslows, the Parsons Cookes, that have come out with the most sophistical apologies for slavery, or pitiful attempts at barring out discussion in days past. It may be the plan of God to convert even such men to the cause they have opposed, as He did Paul. God forbid that we should not welcome them when He does so. We have less hope, however, inasmuch as while their course has not been less murderous in its tendency than was Paul's when he went to Damascus, they cannot like him, plead that they "did it ignorantly." They have done and omitted very intelligently and very deliberately. Our charge against them is this, *that they have attempted to keep all the moral influences of the North in precisely the same attitude in regard to slavery in which they have stood, and in presence of which slavery has flourished, for half a century.* No matter whether they have done this positively or negatively. It is pro-slavery. What duty, and conscience, and God required of them was, that they should have put forth their whole might to convince their fellow-men of the sinfulness of the system, and the magnitude of the danger. From this duty no indiscretion or fanaticism, or error in any quarter could or can for a moment excuse them. The fact that we hear *nothing* from them is demonstration that they are at work for the oppressor. Converted to the cause of human rights silently or by halves they can never be. *Cum tacent, clamant*, as the Roman orator said—when they are silent, they cry aloud for interminable chains and scourges, and auction sales. We protest, with all that there is of us against making a middle ground—a great desert of neutrality—between right and wrong—anti-slavery and pro-slavery—for the repose of DISTINGUISHED CLERGYMEN. There is no such thing among the possibilities of creative power. The deplorable fact is, that there are pro-slavery clergymen in New-England, and that are honorable in the churches, and that they endeavor to conceal their true character while they do their baleful work!

We do not condemn as pro-slavery any minister because he does not join or commend our or any other organization. If like Dr. Channing, he can be contented with no organization short of the *universe*, let him like Dr. Channing, stir *that* up against slavery. If like Parsons Cooke he prefers the church organization for the anti-slavery purpose, let him *not* like Parsons Cooke use the church as a mere *dormitory* on the great question. Does the world or the church or any part of it *know* that Parsons Cooke entertains the design of purifying the church from the foulest sin that ever polluted it? If it does, it must be better informed than we are. We know that Parsons Cooke takes great pains to show his preference for the church as an anti-slavery engine, and that he is exceedingly opposed to anti-slavery societies, and almost every thing they do, but after careful search we cannot find that he ever did any thing any where which indicated an intention or a wish to purify his own favorite organization itself from slavery, or to disturb its peace therein. We therefore set him down, for that thing alone, as we do every other *minister* in respect to whom such a search would be vain, as *thoroughly pro-slavery*. To all practical purposes they might as well preach the whole doctrine of George McDuffie. *Silence* is practically, in its effects, the *ne plus ultra* of the sin.

Are we to be told by these men that they are, and always have been, opposed to slavery, that their hearts are as warm for the slave as any other man's, but they are embarrassed with the difficulties of the subject—appalled by its delicateness—overwhelmed by its responsibilities—restrained by a heavenly prudence? Modest men! We maintain against you, on the other hand, and appeal to the natural history of the New-England clergyman for our proof, that there is not a subject in the universe in which he really feels an interest and a heart, on which he does not form a definite opinion, and contrive to express it through the pulpit. We defy you to produce a minister on New-England soil, who in a New-England parish can exist a single year without bringing out his heart on this and every other great moral question. A New-England man beset by New-England inquisitiveness is the fast man in the world to stand uncommitted—to be silent where he thinks and feels. Are you to pass for angels, who dare not tread where fools are madly rushing in? Oh, what mean, paltry, ridiculous pleas for neglecting duty sin can put in men's mouths! Years ago, there should not have been left a pulpit in New-England, where the Bible doctrine in regard to American slavery, was not as familiar as the pulpit-Bible itself. Whether the system is to be abolished in this way or that, or in no way at all, there is not a congregation in New-England in which there may not be souls in danger of eternal ruin from this pestilent sin, so that there can be no possible excuse for neglecting to preach against it. Yet how many hundreds of pulpits have been as silent on this matter as the graveyard, and have constant hearers under them who really suppose that the Old Testament sanctions slavery, and the New does not condemn it! Are not such pulpits pro-slavery?"

Condition of the Free People of Color.

A very valuable pamphlet, of 23 pages, 8 vo., on this subject, has been published at the Anti-Slavery office, from the pen of Judge Jay, and replete with the usual marks of faithful care, diligent research, just discrimination, and sound judgment, found in all that he presents to the public. The introduction shows that the spirit of exclusion is most bitter, not among slaveholders, but in the free States of New England and Ohio. The disabilities under which a Christian and republican people crush 360,000 *free* citizens, are arranged under the heads of,

1. Exclusion from the elective franchise.
2. Denial of the right of locomotion.
3. Denial of the right of petition.
4. Exclusion from the army and militia.
5. Exclusion from all participation in the administration of justice.
6. Impediments to education.
7. Impediments of religious instruction.
8. Impediments to honest industry.
9. Liability to be seized and treated as slaves.
10. Subjection to insult and outrage.

And the prejudice which instigates all the cruelty and oppression is declared by *reverend* blasphemers to be an ordination of Providence! The State of Ohio appears to be pre-eminent among the free States in this outrageous career, although we apprehend it will be found in the end that Illinois will stoutly contest the palm. But what will the civilized world say to a nation, making such high professions of justice and freedom, and yet unblushingly withdrawing protection from the innocent, and trampling on the helpless poor. The State societies ought to furnish all the members of the legislatures with this pamphlet.—*Emancipator.*

From the Advocate of Freedom.

1776 and 1837 Compared.

The opposers of abolition, especially pro-slavery ministers, are always crying out against the *radicalism*, the *ultraism* of modern abolition. If they could only have the "wisdom" and "moderation" of earlier days to guide this cause, how soon would they embrace it! Deluded men! Many of them would refuse to read a notice for a discourse from the venerable Dr. Hopkins on this subject, were he on earth.

We will here present a fair view of the opinions and integrity of the fathers of the American church, and the corrupt doctrines of the present—of former, and present christianity. Truly, "the gold has become dim."

ANDOVER, 10th April, 1837.

The precepts of the New-Testament respecting the demeanor of slaves and of their masters, beyond all question, recognize the existence of slavery. The masters are in part "believing masters," so that a precept to them, how they are to behave as *masters*, recognizes that the relation may still exist, ("without violating the Christian faith or the church.") The relation did exist, may exist. The *abuse* of it is the essential and fundamental wrong.

After all the spouting and vehemence on this subject, which have been exhibited, the *good old Book* remains the same. Paul's conduct and advice are still safe guides.

M. STUART.

1776.

"Dr. Hopkins was himself, while residing at Great Barrington, the owner of a slave; but he sold him previously to his settlement at Newport. What he had himself done, in connection with the scenes which were every day passing before his eyes, first led him to reflect upon the evils of slavery.—This examination of the subject in the light of the gospel, resulted in a deep and settled conviction of the enormity of its guilt. And he ever afterwards regarded our participation in the slavery of Africans as a national sin, and felt that their groans and blood demanded vengeance from the righteous retribution of the Almighty.

Slavery was then the source of wealth to the State of Rhode Island; his church, his congregation, the town, the State, the whole country were personally and deeply interested in its continuance, and already implicated in its guilt. In this state of public opinion, after studying the subject diligently and thoroughly, he resolved in the strength of the Lord, to take a decided and consistent stand.

After a few years his church passed the following resolve;—

"*Resolved*, That the slave trade and the slavery of the Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the gospel, and therefore we will not tolerate it in this church."

Before adverting to attempts made by Dr. Hopkins to send the gospel to Africa, it may here be mentioned, that in his private intercourse with his brethren in the ministry, he did much to awaken their attention to the subject, and to convince them of their obligations to discountenance slavery. Visiting at the house of the celebrated Dr. Bellamy, who was at that time the owner of a slave, he with his wonted candor pressed the subject upon the attention of his friend. Dr. Bellamy endeavored to defend the practice by the usual arguments; but Dr. Hopkins having successfully refuted them, called on Dr. Bellamy *immediately* to free his slave. In answer to his demand it was urged, that the slave was a most faithful and judicious servant; that in his management of the Dr.'s farm, he could be trusted with every thing; and that he was so happy in his servitude, that he would, in the opinion of his master, refuse his freedom, were it offered to him. "Will you consent to his liberation," said Dr. Hopkins, "if he really desires it?" "Yes," replied Dr. Bellamy, "I will." The slave was then at work in the field,—"Call him," said Dr. H, "and let us try."—The slave came to receive, as he supposed, the commands of his master.

"Have you a good master?" said Dr. Hopkins, addressing the slave. "O yes, massa, he very good." "Are you happy in your present condition?" "O yes, massa, me very happy." "Would you be more

happy, if you were free?" "O yes massa,—me would be much more happy." "You have your desire," exclaimed D. Bellamy, —"from this moment you are free."—*Life of Dr. Hodgson.*

Cotton and Slavery.

The Manchester (Eng.) Times contains a report of the lectures of George Thompson at that city in behalf of the British India Society. The following extract in relation to the cotton cultivation will be read with interest. The speaker is alluding to the celebrated "Cotton Circular."—*Pr. Freeman.*

"Hear, too, what the *New-York Circular* says, what the New-York merchants think on the subject:—'It is, however, advisable not to draw the cord too tight by these financial arrangements, relating to the plans in discussion for holding the coming crop of cotton, that find their birthplace in the brains of the confederated slaveholders of the southern states,] lest by the attention of Great Britain being turned to the cultivation of cotton in India, *from which, doubtless, exhaustless supplies can be obtained,* (applause) we may be in danger of losing that market.'

"'Draw not the cord too tight!' 'I thank thee, Jew, for teaching me that word.' (Great applause.) Ay; it is written by the New-York merchants—'Draw not the cord too tight!' Give it but a screw or a twist too much, and the eyes of Britain may be turned to India, where, 'doubtless, exhaustless supplies may be obtained.' (Renewed applause.) I hope they have given a screw too much; I hope they have anointed our eyes, which have too long been screwed the other way. Too long have we looked to the dark chambers of the West, where slaves sigh and the sun sets, and we have looked away from the bright chambers of the East, where the bright orb of day first looks upon the world he gladdens; and now it is high time to 'awake to righteousness and sin not.' (Applause.)

"Not content with the partial system we have pursued towards our West India colonies,—free as we are, loving freedom as we do,—we are still, by some twist or another, (I shall not attempt to account for it,) prone to foster slavery rather than freedom. (Hear) Oh we have discouraged the freemen who would have given us uncontaminated produce, unstained by tears or blood; and we have fostered those systems which depend altogether for their very existence, for their vital say, upon the continuance of slavery. (Hear, hear.) Now, what would be the moral effect of getting our cotton from India?

One moral effect of the better system would be, that you would abolish slavery. And is that nothing? (Hear, hear.) Is it nothing to speak liberty to millions? Is it nothing to give peace and security to a continent? Is it nothing to say from the market place to the American that which he won't hear from the pulpit? (Hear, hear.) Is it nothing to send out from Manchester, to issue an irreversible and omnipotent decree, "Slavery shall fall; for cotton shall be cheap?" (Applause.) See you not your power? Feel you not your responsibility?

> Britain! the nations know thy voice;
> 'Tis time to make the awful choice;
> 'Tis thine to bid the world rejoice;
> Or close the gates of liberty!

Now, I say unequivocally, and I have not been an unconcerned spectator of the anti-slavery career of this country for the last nine years—(applause;)—knowing, feeling, preaching, as I do, the omnipotence of moral power, yet calculating that time which it will take to bring about an event by the inculcation of purely moral principles, and the time it will take to bring about the abolition of such a system as this, by putting in motion *your* paper with every other effort, a principle of political economy, so simple, certain, and sure that we may predicate with absolute confidence upon the result, calculating the time necessary in the one case, compared with the time necessary in the other,—I say, if the youngest amongst us here would live to see the downfall of Spanish, of Brazilian, and worst of all, of American republican slavery—(applause)—you must seek to abolish it, not merely by your remonstrances, your "epistles," your reproaches, but, superadded to these, by your sound, your anti-slavery political economy. (Hear, hear.) You would then be independent of the seasons; for you might have a large supply on hand. Whether the slaves in America were passive or resistant; whether they toiled willingly or reluctantly, or toiled not at all, whether they obtained their freedom, or whether they remained in bondage—you would still have cotton. You might, from the summit of your prosperity, secure and immoveable, look down with calm contempt upon all cotton speculators, and see every shaft which avarice or envy hurls to shake or destroy you, fall pointless and perishing at your feet. (Applause.)

From the Emancipator.

The North Star.

The "dying away" of abolition goes on so rapidly that it begins to produce those "plants of rapid growth," which make very decidedly, either the abundance of dead matter, or a most vigorous and prolific soil. This season of holidays and annuals has brought forth no less than three books of original anti-slavery poetry. A portion of the abolition ladies of Boston held a brilliant fair in October, yielding about $1,500 for the treasury of the Massachusetts Anti-Slavery Society. This fair produced a book called the "Liberty bell," of which we have given several admirable samples—none finer than the "Slave's Apostrophe to the North Star." Another portion of Boston ladies held a fair in December, for the benefit of the American Anti-Slavery Society, less productive indeed, but yet yielding over $700. Their book was entitled "Emancipation, a Poem, dedicated by the Board of the Boston Female Anti-Slavery Society to the women of Great Britain;" some beautiful passages of which we intend to copy hereafter. But the most brilliant product, in the book department, comes from Philadelphia, and is called the "North Star," some specimens of which may be found on our 1st page. The "Slaveholder's Address to the North Star," placed alongside of its twin, the "Slave's Apostrophe," &c., may aptly illustrate the emotions naturally arising in a generous bosom, in contemplating merely the odious characters of those two classes of our countrymen. The "North Star" has a rich collection of poetry, as may be judged from the names of the writers—John Quincy Adams, Elizur Wright, jr., Jonathan Blanchard, Mary S. Nelson, James T. Fields, James Kenaard, jr., Frances Ann [Kemble] Butler, Lucy Hooper, Hannah F. Gould, Eliza Eadle, E. M. Chandler, Louisa Spooner, W. J Allison, Elizabeth H. Whittier, B. S. Jones, William H. Burleigh, and John G. Whittier. The work is for sale at the Anti-Slavery office.

That it is edited in the best taste, and by one whose real worth does not need to sound its own praise, even indirectly, may be certainly known from the exclusion of the following lines, which we happen to know were written expressly for the work, but were excluded by the editor.

TO JOHN G. WHITTIER.

BY JONATHAN BLANCHARD.

Thy soul is gentle, WHITTIER—yet thy mind
Was made to startle and instruct mankind:
And tyrants dread thee, gentle though thou art—
A lamb in temper with a lion's heart!
Yet so averse to scourge the sins of men,
That others' sufferings only move thy pen.
If thou alone hadst felt the oppressor's wrong,
The world had lost the lightning of thy song.
God, in thy genius, cowered thee with the art
To pour thyself upon the human heart—
Bid thine own soul to thrill along thy line,
An inbreathed fervor only not divine.
New England yet shall hail her gifted son,
When Freedom's work (*and Slavery's*) is done;
And own thy fire, caught from her pilgrim-graves,
Hath taught the world that *poets are no slaves!*
The slave shall hail thee, when his sorrows end,
In nature, as by name and birth, A FRIEND.

HERALD OF FREEDOM.

CONCORD, JANUARY 18, 1840.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

Anti-slavery.

This is our magnificent enterprise. Our grand and glorious purpose of philanthropy. We labor to effect it, by the power of truth, by admonition, by warning, by solemn appeal to the heart and conscience of this nation.

We have nothing to say, in this enterprise, to the slave. He is no party to his own enslavement—he is to be none to his disenthralment. We have nothing to say to the South. The real *holder* of the slave is not there. He is in the North—the *free* North, the *anti-slavery* North! The South have not the *power* to hold the slave. It is the character of the nation, that binds and holds him down in bondage. If nothing but the puny force of the South lay upon him he would heave it off from his breast with swift and bloody insurrection. It is not the driver's whip that rules the hundred sturdy and sullen slaves of the cotton field, and humbles them to his single control. It is not the mastery, at whose beck that whip is wielded, for that is feeble, enervated and impotent. It is not the indolent and vicious population of the South, who claim to own these people, that has strength or power to keep them in their chains. But it is the whole country. It is the republic, at whose lightest the enchained millions of the land lie fettered. And the efficient force of that republic is north of slavery's Dixon line. Slavery is then a *northern* institution, and not a southern. The North continues to tolerate it at the national capital. The North refuses to interdict the inter-state *home* trade in slaves. The North, by its representative majority, cherishes the system in the territory of Florida. The South could neither maintain nor suppress slavery or the trade in either of these. She has not the *power* and the North has not the *will*. We remind the *anti-slavery* North that by a *northern majority* does slavery live at the District of Columbia—a majority of *votes*, and by a majority of northern hearts and voices, does it live throughout the South.

It is not a *political* revelation, that we have to work out. This is not the revelation needed. No such would abolish slavery. The country would not be prepared by it for the slave's liberty. The best and utmost that political movement—that constitutions, enactments and decisions could effect for the slave is to transmute him into that anomaly in a *christian republic*, called a "free nigger." New Hampshire has thus transmuted him by the magic force of its politics. What is the liberty of a New-Hampshire emancipated colored man. It barely qualifies him to pass muster as a candidate for the mercy of the Colonization Society. All that constitution and law have done for him is to fit him for examination for the *high school at Liberia*. They have fitted him for *re-transportation*—as representative of his kidnapped ancestry,—by a sort of *return* slave-trade, and back-track "middle passage," to the forlorn and melancholy coast of Africa.

Law and constitution have elevated him to the *"impossibility of ever rising in this country" to the water level of humanity*, to such a *high* pitch of —— infinite *debasement*, that christianity (so says colonization) can never reach him—only to fish him up for market on the desolate slave coast.

Ohio has abolished slavery by law and constitution. Yet Ohio is the land of the black law, and her anti-slavery executive, casts her Mahan bound hand and foot into the fiery furnace of Kentucky. Connecticut has undergone a *legal* abolition—for proof behold her *black act* and her demolished Canterbury academy. New York has abolished slavery by *law*, yet it is as much as a colored man's life is worth to live in her cities and an abolitionist has fared there but little better than he. Philadelphia is the capital city of a *constitutional* anti-slavery state. The skeleton of Pennsylvania Hall "fire-stained" and mob-scathed looms up in its might, a monument of the omnipotence of her idol slavery. Illinois is a *legally* free State. But slavery boldly shot down before her face and eyes freedom of speech and liberty of the press.—Slavery murdered both with wanton impunity and exultation in the streets of Alton. New-Hampshire is a tremendously *free state*. Slavery has been abolished by the very *genius and spirit of our institutions*. Yet they burnt LIBERTY OF SPEECH in effigy, in her State house yard on a September night in 1835! and a school, erected to liberty, in the northern County of Grafton was brutally hauled off from its foundations by the public sentiment of the County. But we will not enlarge. Slavery has been *legally* abolished in half the States of the Union, and the best they can do for the fugitive slave is to give him race ground to Canada before the southern blood-hound, and for the freed man of color is to let in upon him the grey hounds of Colonization. Surely if "slavery *be* the creature of law," that emancipation which is its creature, is but a sorry consolation to the subject of it.

The Panoply

Says he "has no intention of misrepresenting our opinions." We don't suppose he had any *intentions*. But he should not misrepresent—if *he had not intentions*. He should be more considerate and know what he is about, when he pens those acute editorials. He will kill somebody by and by, *without intending it*. He hurls forth his assertions and his cutting periods, with as little caution as the mad-cap, who sent his broad-axe from the top of the house into the public street—hit or miss.—He happened to hit a man, without *intending it*—and they hang him—for his very want of intention.—He did not care in fact whether he killed anybody or not.

The Panoply seems as regardless of what he *has* done, after he has done it, as he is of what he is about doing. He never takes any thing back. You pin him down upon a palpable——and he don't seem to care any thing about it. He comes out next trip, just as gay as a lark. He is Editor of the great Congregational order in New Hampshire. Who but he. And he is not the man to care for what he lets off in his hours of editorial inspiration. Really he is as *unscrupulous* an editor as we know of touching our cause. We don't know how he is on other subjects—And we should certainly not care how he was on this, but for the fact that he is the oracle of New Hampshire Congregationalism. Our orthodox congregational brethren read him, we presume, *Sundays*, and are as afraid to doubt him as the poor catholic is to doubt his priest or his picture of the Virgin. They would doubt the very *Commentaries* as soon as the *solemn Panoply*. It abounds with ill natured and low sneers at our great enterprise. We therefore have to notice it.

Rev. Rufus A. Putnam,

Has written an able letter to the Panoply on the subject of the coming convention. Why, we are led to ask, does he write on *Anti-Slavery* for that paper—when he can't find time, or inclination or occasion, to write for the Herald of Freedom? The Herad is an anti-slavery paper. The Panoply is a pro-slavery one—malignant in spirit and miserable in execution—disgracefully so. For this latter we cast no blame on its conductor—But is it a quality, that should lead a *professed abolitionist* to select it as a channel of *anti-slavery* communication! Because a pro-slavery, ill tempered print is *pitifully* conducted, should an *abolitionist* write for it—when he has a paper of his own, which *would certainly be* superior to the Panoply, if *he would* only write for it, and which however inferior now, in point of talent, is certainly anti-slavery in spirit and principle!—We notice it as a sign. Brother Putnam can write anti-slavery articles for the Christian Panoply, but can't for the Herald of Freedom. Why is it in this instance? Does the writer wish to address those, who don't read the Herald! We guess they *pretty much all do read* it—though they can't *conscientiously* be at *the cost* of taking it—or bring it into their families. It would cure their children, peradventure, of the *holy* malady of color-phobia—or rather prevent their catching it of their parents.—Why did not brother P. write his appeals here? We had room for them—or would *have made* room. Does he want to address *pro-slavery* ministers and churchmembers? Does he want such to convene? And for what purpose? To discuss anti-slavery and make them abolitionists? He knows they will not discuss it—or allow him to. Their distinctive characteristic is their hostility to this discussion and to the anti-slavery cause. *They* discuss it! as soon would the Rhetts and Pickenses and their Jackal of New Hampshire discuss abolitionism in the bedlam house of Representatives at Washington. They never will hear a word from our brother P. on the subject. If he thinks they will, he has much to learn of their temper and character.

Here is the reason. The Panoply is the paper of *the sect*. Ours is not. Ours is a free paper. It is not trammelled and limited and enslaved down to *sect* or *party*,—And while we hold the flag staff, it never shall be! No, the ruder the wind blows, the higher we'll hoist it. We will thrust it up to the very zeneth, in the clear, cold, White Mountain heavens,—where its little rag of duck shall flaunt in the thin breath of the North Pole—high up, where the southmost slave can see it, as he gazes at his beacon in the arctic sky—his "star of the North"! *Therefore* our brother Putnam can't write for it. It is not *sectarian*. It is only an abolition paper. And does our brother care more for sect, than for the slave's liberty? Does he prize congregationalism higher than anti-slavery, which he knows can alone give freedom to the slave—deliverance to the doomed country, and free course to the reign of Christ on the earth!

Brother P. is a new organizationist. We judge it from his first letter in the Panoply. We would have noticed that letter, if we had had time. It is highly reprehensible and inconsistent with itself. It *ought* to have gone to the Panoply, rather than to anti-slavery's free sheet. It sought its proper channel to the public.

But why send *this* one to the Panoply? The writer perhaps does not like *our spirit*. He can't therefore write for the Herald of Freedom—He can write for the Panoply. *Does he like the spirit of that?* We don't question his right to choose his channel—Nor will he our's to comment on his choice. It is a significant choice—And an appropriate one. He is more congregationalist than abolitionist.—Is he not? The Panoply is a congregationalist—but not a *vehement* abolitionist. He is enough of one, however, for the association of any professed abolitionist, who prefers his paper to ours. His correspondent has a right to choose. We only comment on the option.—Does Mr. P. want an *anti-slavery* convention? Then might he not have called it in the Herald? Does he want one of anti-slavery and pro-slavery people *both?* Then he might have issued the call through both the prints.—If he has rightly chosen his channel, is it not because he wants a pro-slavery, Panoply-taking convention alone? But we hope it will convene, and that *abolitionists* might also convene, we have given notice of the call in the columns of the Herald. We hope it will convene, if abolitionists *don't* come. The convention of *any body* will help our cause. Congress helps it.—The southern conventions help it.—The legislature of Georgia, when it meets to threaten and brow beat Maine, helps our cause. Every *movement* any where and by any body helps it.

And now the Panoply may come out and say we *oppose the convention with all our zeal.*—And he may say farther, that we are begging his correspondents to transfer their pen-patronage to our *vacant* columns. Finally he may say most any thing.

For the Herald of Freedom.

Chichester Protracted Meeting.

Dear brother Rogers:—Wicked men and the elements seem to have combined to oppose the progress of our sacred cause, and to exclude from our infatuated fellow countrymen the light and knowledge which are essential to their rescue from the guilt and fearful doom of those who strike hands with the oppressor, and are "partakers with thieves and adulterers." From the commencement of our meetings, our plans have been thwarted and our efforts nearly paralized by the inclemency of the weather, and the mountain snowbanks, which have rendered locomotion difficult, and at times impossible; and whenever nature has smiled, our course has been obstructed by the dark insinuations, gross misrepresentations and unblushing falsehoods of wicked and designing men, both in church and in State—in high places and in low places. It is not a little surprising to notice, from what opposite quarters the opposition to the anti-slavery enterprise springs. The ministry, the church, the mob, and the devil are apparently in league against it, and eager to vie with each other in their opposition. Ministers anathamatize and the church shuts her doors against us. Officers of justice disperse our assemblies and "lewd fellows of the baser sort" violently assault us, and burn us in effigy. Surely that must be *strange doctrine* which the wicked and the good are alike interested and anxious to oppose! We are utterly astonished at the blind phrenzy and gross hypocrisy of no inconsiderable portion of our ministers who are engaged with the ruthless mob in putting down abolition at the north and with southern slaveholders in spreading the bible throughout the world, and who while preaching that man should not steal, but sacredly regard the rights and welfare of their neighbors, are justly chargable with the crime of sending their agents to solicit the income of the human flesh auctions at the south and the avails of the unrequited toils of the slave, to furnish bibles and tracts for our free community, and to support the missionary who is laboring among foreign heathen.

Saturday's storm prevented our reaching this place till Monday evening when, to our regret, we ascertained, that no arrangements had been made for the meeting. The occurrence, however, was unavoidable, the people having been prevented by the storm from assembling on the Sabbath. On our arrival we called first on the Rev. Mr. Brewster, (Methodist) where in his absence we were cordially received by his wife, who manifested a deep interest in behalf of her outlawed and downtrodden sisters. But she was a *woman*. We stated our object, and the mode of conducting our meetings and left a request for the aid and co-operation of her husband who, we learn, returned the next day. But we saw nothing of him till Sabbath evening, after the exercises had commenced. The only part he was pleased to take on that occasion, was to close the meeting with prayer in which he took occasion *not* to express his approbation of our measures.

Mr. Brewster is regarded in Chichester as an abolitionist, "but secretly (or silently) for fear of the Jews." He has no idea, we presume, of being put out of the synagogue for preaching abolition. But we would affectionately remind him that he must soon meet and confront his enslaved and brutalized fellow countrymen at the bar of Him who has said, "Open thy mouth for the dumb in the cause of all such as are appointed to destruction." "Open thy mouth, judge righteously and plead the cause of the poor and needy."

We next called on Rev. Mr. Putnam from whom we received a hearty welcome. Brother P. took no exception to the appointment of a meeting in his parish, and manifested no fear or jealousy of an encroachment on his pastoral rights. Indeed we almost forgot that we were in presence of a *minister*, so much did he appear like a MAN. It needed no asseverations of his to convince us that he is an abolitionist. Like our beloved brother Pillsbury, he not only "descends from the pulpit, and fights the good fight of anti-slavery faith *on foot*, among the common soldiery," but fearlessly ascends the pulpit, and wields its mighty influence against the bloody system of American Slavery in spite of the threats and intimidations of his pro-slavery parishioners. With a heart full of sympathy for the slave, and deeply imbued with love to man, he was ready and forward to co-operate in any measures that promised to advance our cause, apparently without regard to their effect on the stability of his pastoral connections, and without stipulating for peculiar privileges. We could but feel grateful to God for giving to Chichester such a minister, and to our cause such a friend. But we were surprized and deeply pained to find him somewhat bewildered in the fogs of New Organization. A spirit so sweet and heavenly, however, cannot long, we think, be held in its dangerous toils. Rufus A. Putnam is not the man to infuse new life and fresh courage into the ranks of southern despotism by dividing and dispiriting the abolitionists of New Hampshire. He will rather labor patiently to enlighten and correct his erring coadjutors in this holy warfare if indeed they have wandered from the straight and narrow way.

It was ascertained after a few moments inquiry and consultation, that little or nothing could be done for Chichester in the time allotted for the meeting—many of the roads having been rendered impassable by the storm, and the weather still continuing severe. As the only alternative we decided to give our Epsom appointment the go-by for the present, and spend the week in Chichester in holding meetings in the different neighborhoods of the town. Our first appointment was accordingly made on Tuesday evening at the house of our devoted brother Stephanus Kelley. Some fifteen persons, men, women and children, were present. The meeting was organized by the appointment of Benj. Emery Esq. Chairman, and opened with prayer. The following resolution was then introduced and ably discussed by brother Perkins.

Resolved, That slaveholding under all circumstances is a heinous sin against God, and the foulest crime with which man is ever stained.

After two hours discussion the resolution passed by a unanimous vote, and the meeting adjourned. The following day was spent in visiting the friends and enemies of our cause indiscriminately and in making our way over drifts, and through drifts, where nothing was visible but the foot-prints of man, to the south part of the town in season to give notice of our meeting at school. The Baptist minister, Rev. Mr. Swain, was invited to attend, but excused himself with the significant remark, "It is too cold to have any thing to do with niggers."—A respectable audience assembled but as we could see among them no familiar countenances, the resolution of the previous evening was reconsidered, and discussed until ten o'clock. The attention was profound, and although but few of the audience had been known as abolitionists, the resolution passed by an almost unanimous vote, every woman present rising in its support. The same was true in regard to every resolution introduced during the meeting. If public sentiment would not allow Chichester women to talk down slavery they were ever ready and prompt to vote it down.

On Thursday afternoon and evening the meeting convened at Mr. Putnam's meeting house. The following resolutions were introduced.

Resolved, That the diabolical and bloody system of American Slavery ought to be immediately and unconditionally abolished.

Resolved, That the opposition and indifference of pro-slavery ministers is the greatest obstacle to the progress of the anti-slavery cause, and that all those persons who under any pretext whatever support such measures, do in fact sustain the accursed system of slavery.

Resolved, That slavery is a national sin, and that all northern people who refuse to labor for its overthrow are both in heart and in fact slaveholders.

After a most animated and thrilling discussion of each of the above resolutions and particularly the two last, in which brothers Putnam, Perkins and D. K. Foster took part, they were passed by a unanimous vote. While on the last resolution the distinction was clearly marked between the slave-holder and the slave-owner—the former being defined to be one who aids by his physical strength or moral influence in keeping the slave in bondage, the latter one who claims a human being as an article of property. It was clearly demonstrated that the slave system was instituted and is still sustained and fostered by the north as well as the south, and that the hands of a great majority of our citizens are still crimsoned with the blood of the slave. Abolitionists were earnestly entreated in fidelity to God and the slave to treat all who stand aloof from this enterprize, as the accomplices of "thieves and adulterers"—men guilty of the foulest crimes.

Our next meeting convened at a school house in the north part of the town on Friday evening. The following resolution was introduced and the entire evening occupied in its discussion.

Resolved, That the principles and measures of the American Anti-Slavery Society are the only ones which can effect the peaceful abolition of slavery.

The attendance on that evening was better than at either of the preceding meetings. Our audience was almost entirely new, and of a character quite different from that we had addressed on former occasions. It was strongly tinctured with pro-slavery. Many had imbibed a deep-rooted and bitter prejudice against our cause, and not a few regarded it as a political manoeuver to change the politics of the State. This opinion was the most difficult objection we were called to encounter, not from want of evidence to prove its falsity, but because Rev. Mr. Carpenter, and other influential men, whose ignorance on this point is inexcusable, had given it currency. We hardly knew whether to smile or weep, when assured by one of Chichester's leading men, with having been employed by the anti slavery society in Massachusetts up to the late election, for the purpose of changing the politics of that State, and now that that election was over we had come into New Hampshire with similar intentions. Whether sincere or hypocritical in this charge we could but pity the man who fabricated it, and the community which believed it. But notwithstanding the character of our meeting the resolution after being discussed more than three hours passed by a very large majority, no one rising against it. The meeting then adjourned to meet at Bear Hill school house next evening.

Having learnt that a protracted meeting was in operation at Pittsfield the place of our next appointment, we rode down on Saturday in company with our active and devoted brother, D. K. Foster, with a view to ascertain whether it would be advisable to fulfil the appointment.—After ascertaining the state of things from brother Curtis it was thought best, in compliance with his request to defer the meeting for the present. On our arrival at Bear Hill school house we soon discovered that the place had been rightly named. Only three persons belonging to the district were present, and one of them, a woman, the only one present, soon left. It was not, however, because Bear Hill had no *women* that we were deprived of their countenance and support, in our efforts for their crushed and bleeding sisters. There was cause for their absence—slavery has struck its roots deep in the soil of Bear Hill. It is pressed in many a spot if we do not misjudge by the heel of the despot. Ominous, however, as was the appearance of our assembly, we ventured to proceed. The following resolution was the subject of discussion for the evening.

Resolved, That slavery and liberty are at war with each other, and cannot long co-exist in the same country.

The resolution passed with but one dissenting voice, after which the meeting was dissolved. It was afterwards proposed, however, to have a lecture on sabbath evening at the Methodist meeting house, if it could be obtained for that purpose.

Sabbath came, and at the close of the afternoon service the minister stated that the use of the house had been requested for an anti-slavery lecture. For one he had no objection to the house being used for that purpose, but did not wish to take on himself the responsibility of opening it and would therefore take the sense of the meeting. If any objected they were requested to signify it. Two persons, John Lake and Josiah Drake objected. Mr. Lake said he would not object to any other day, but was unwilling the meeting house should be opened for an anti-slavery lecture on the sabbath. The matter was about to be passed by the minister, and the house closed against us when our vigilant friend Esq. Emery rose and requested the affirmative on the question.—Twelve rose to signify their assent and the house was accordingly opened. To counteract the bad effects of the meeting, however, Mr. Drake rose and appointed a prayer meeting in the vicinity. Wonder if they "remembered those in bonds as bound with them" in their prayers? Our lecture was opened with reading the scriptures and prayer by Rev. Mr. Putnam, after which an appropriate hymn was sung. As it fell to our lot to lecture, lest we should serve to desecrate the sabbath day by attending to the body, and thus give offence to such as tythe the 'mint, and cummin," we selected for our theme the spiritual evils of slavery.

We were followed by brother Perkins with some very interesting and appropriate remarks on the extent of the evils of slavery. He took occasion to remind us that the number of immortal beings in this country who are designedly kept in the most profound ignorance of human science and consequently of the way of life and salvation is nearly as great as the entire population of all N. E. and the state of N. Y; The slaves he said were of themselves a nation larger than several of the nations of the Eastern continent. Brother Putnam concluded the lecture by a solemn and affecting exhibition of the guilt of making merchandise of immortal beings. His own mind was evidently deeply affected and others could but feel. His very soul seemed to flow forth in the tones of his voice while portraying the dismal and heartrending scene of an auction sale of human beings. Jesus Christ, he said, was not unfrequently sold in human shambles in the person of his followers. The meeting concluded with prayer and benediction by Rev. Mr. Brewster.

Time alone will show whether our labor the past week has been in vain; but so far as we can judge, its effect on Chichester has been salutary. Deep-rooted prejudices have been removed. Several have been converted to our cause, the doubting have been confirmed, while the old time worn soldier has been inspirited and encouraged. It is not our main object in these meeting to enlist new recruits, but rather to discipline and bring into active service those that have already enlisted. Self-denial and devotion to our cause are wanting, not numbers. If possessed of half the zeal and fidelity of the great Apostle to the Gentiles, our number is already sufficient to strike off the shackles of every slave on the globe.

But of what avail are numbers so long as we continue to support pro-slavery ministers, pro-slavery benevolent institutions and pro-slavery law-makers—to commune with pro-slavery churches and extend the hand of christian fellowship to dealers in human flesh—to welcome to our sacred desks the man who lives on the unpaid toils of his brother man, and to our domestic hearths him who replenishes his coffers by slave-breeding for the southern market!

Alas, for the inconsistencies of abolitionists! When will they learn to "remember those in bonds as bound with them?" When will they understand that so long as they continue to support so formidable an array of pro-slavery influences our cause cannot triumph?

Yours in the cause of Liberty.
S. S. FOSTER.

Jan. 6, 1840

☞The Proceedings of the Annual Meeting of the Merrimack County Anti-Slavery Society are necessarily deferred until next week.

From the Christian Panoply.

Mr. Kimball.—The attention of your readers has recently been called to the question, why it is that the friends of Colonization of the free people of color in our country, with their own consent, should be treated with so much asperity and unkindness, as they are by many of their brethren who are engaged in the cause of anti-slavery.(1) This question, too, has become one which may be of no little importance, both to our anti-slavery friends, and to all others, who are friends either of the cause of Christ, or of the cause of humanity, in which it seems to me to be worthy of very solemn attention, and in relation to which I ask the privilege of a place in your columns for a few remarks.

My desire is to treat the subject very kindly; yet I would also "use great plainness of speech." Hence, hazardous as some recent movements seem designed to render any such avowal, I must freely avow that, from its first formation, I have ever been a sincere friend to the American Colonization Society, to what I have ever understood, and do still understand, to be its leading objects. In making this avowal, however, I also claim for myself, that I hold the institution of slavery in utter abhorrence, as an outrage upon the rights of man, and a violation of the law of love; and that I do as sincerely and ardently desire its utter abolition, in our country and throughout the world, as can your good neighbor of the Herald of Freedom himself, or any of his anti-slavery friends.(2) I claim, moreover, that I do as honestly and sincerely believe that the colonization enterprize holds out a fair prospect of incalculable good to the colored population of our country, bond and free; and of incalculable good to the long cruelly abused continent of Africa, as any of our anti-slavery friends can believe that great good is to result to the slave population, from the enterprize in which they are engaged.(3) I believe that the colony of Liberia, founded by the American Colonization Society, has attained to a degree of prosperity, to which scarcely any colony in our own country did ever attain in an equal length of time,(4) and that this colony, and other adjacent colonies, founded by kindred societies, present an asylum where the wretchedly depressed and degraded, though *nominally free*, colored population of our country, and slaves also, whom their masters may be induced to set at liberty, may find a refuge from these evils, to which they have hitherto been subjected in this country;(5) and where they may come to the enjoyment of those precious privileges, civil and religious, which we ourselves so highly prize,(6) but they have never yet enjoyed, (7) and which it seems scarcely possible that they ever can enjoy, remaining here.(8) I believe that these colonies are probably destined to have a mighty influence, in causing the horrible and most iniquitous African slave trade to cease.(9) And I do verily believe that, by them, "a great and effectual door is opened," for the re-introduction of the glorious light, and all the invaluable blessings of the gospel of the grace of God, into that dark continent, which has been for so many centuries the very "region and shadow of death."(10) To all which I must add, that I do as honestly and sincerely believe that the means employed by our ultra anti-slavery friends are very far from being well calculated to effect their great object, if their object is the *quiet* and *peaceable* abolition of slavery, as any of them do, or can believe that such are "the only means" by which this object can be effected.(11)

Now, in respect to all these things, it is obvious, that there is a very wide difference in opinion, between me, and all who hold with me, and the Editor of the Herald of Freedom, and all who hold with him. On the one side, or on the other, too, it is manifest, there must be a very considerable mistake, or error in judgment.(12) I do not tarry a moment to show on which side the mistake is; because in relation to my present object, this is of no consequence. Just as, when Paul was writing to the Romans, concerning their difference in opinion, in respect to days and meats,(13) was of no consequence with him, in respect to his object, to show them on which side the mistake was. A difference of opinion existed. Of course, one party or the other was under a mistake, or erred in judgment. And Paul would just have them understand that, wherever the mistake or error might be, it was no just cause for any breach of Christian fellowship, or interruption of Christian harmony.(14) So, in the case under consideration. A difference in opinion exists. On one side, or on the other, there is mistake, or error in judgment. And now one very important question is, whether this mistake or error, be it where it may, is really a just cause for a breach of Christian fellowship or an interruption of Christian harmony, in the churches, or between the professed ministers of our Lord Jesus Christ. Can it justify either of the parties in stigmatizing the other party with opprobrious and hateful names; or in passing in respect to them, denunicatory resolutions, calculated to withdraw from them Christian confidence, and thus diminish, if not utterly destroy their usefulness in the church of Christ, and in the world?(15) In few words, is it impossible for one to be under such a mistake, or in such an error, and yet be one whom Christ receives and owns, as a disciple indeed?(16) For myself, I freely own that I 'have not so learned Christ.' On the contrary, it seems to me the case is precisely one, in view of which Paul would say, just as he did say to those who differed in opinion concerning days and meats, "Receive ye one another, as Christ also received us, to the glory of God;" and in view of which Christ himself would say, to any who should manifest a disposition to pursue an opposite course, just as he did say to his disciples, James and John, when they would have called fire from heaven to consume some Samaritans who did not receive him, "Ye know not what manner of spirit ye are of." Yes, it seems to me to be precisely one case, in which it must become "each in lowliness of mind, to esteem other better than themselves;"(17) "let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away, with all malice;" and to "be kind one to another, tenderhearted;" "forbearing one to another," and "forgiving one to another;" and to "follow after the things which make for peace." Such, therefore, is the spirit, and such the course, which I would affectionately and earnestly urge upon my brethren, who agree with me, carefully and constantly to exemplify. I hope, too, it will not be thought very assuming, or unbecoming in one who has attained to several more than his threescore years and ten, and who has been employed more than forty of these years in effort to induce and promote this very spirit, if he kindly recommends it to the Editor of the Herald of Freedom and his ultra anti-slavery friends, seriously to consider whether something like such a spirit, and such a course would not be quite as much in accordance with the precepts of the gospel, appear quite as lovely, and be, on the whole, quite as likely to benefit the poor slave, as are such hard names, and hard speeches, and hard resolutions, as so often find a place in their proceedings, and in their publications—as such resolutions, for one example, as some which were recently discussed, and some of them passed, at Boscawen.(18)

These anti-slavery friends are not slow to perceive, and justly to condemn, all mobs and riots, in which a vile rabble bespatter with mud, or pelt with rotten eggs, or brick bats, or clubs, the objects of their spite. For themselves, they would do no such thing to those who honestly dissent from some of their opinions, or conscientiously stand aloof from some of their measures. Ordinarily, however, such is the character of those who engage in such scandalous outrages, that they can only bedaub the garments, or do some injury to the persons, or the property, of those whom they wickedly assail. The reputation, the good name, of the injured individuals, remains unharmed; in some instances it may be even benefitted. But, in these evil times, upon which we have fallen, it is worth being kept in remembrance, that "a good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Hence, a renowned poet has well said,

"He who steals my PURSE steals TRASH . . . .
But he, who filches from me my GOOD NAME,
Takes that away, which not enriches *him*,
But makes *me* poor indeed."

But, that such hard names, and hard speeches, and, especially, resolutions, as have been alluded to, have a *tendency*, and are even *designed*, to "*filch*,"* or, at least, certainly, to *take away*, from many, "whose praise is in the gospel throughout all the churches," around them all the "good name," and all the "loving favor," they have ever been able to acquire, I think must be manifest to every candid and impartial observer of these things, and can hardly be denied by those by whom they have been enacted.(19) How it is possible, then, for such things to be done, in any accordance with this fundamental law of our holy religion, "As ye would that men should do to you, do ye even so to them likewise;" or with many other injunctions of scripture, any more than would be the bespattering of the same individuals, with mud, or pelting them with rotten eggs, or other offensive missiles.—I had almost said, than is the great sin of slave-holding itself,(20) it certainly does not seem easy to perceive. Far be it from me that I should do any thing like rendering "evil for evil or railing for railing." But while I would carefully put all such things far from me, I trust I may, without any just cause of offence, just remind our beloved friends, that the sowing of "discord among brethren" is found among the things which are "an abomination to the Lord;(21) and that 'Michael the archangel, when contending with the devil, he disputed about the body of Moses,' though he "durst notbring against him a railing accusation," yet did allow himself just to say, evidently with divine approbation, "The Lord rebuke thee."(22)

CEPHAS.

* This word, "*filch*" looks so ugly, and has such an ugly meaning, that it is with no little reluctance that I introduce it at all, in this connection. I therefore would here subjoin a substitute of a somewhat softer character yet, after all, I grieve to say that the harder word really seems to me to express the actual *tendency* of the things alluded to, quite as appropriately as any other word which could be selected. I can only charitably hope that the softer substitute better comports with their real *design* yet, whether it really does so, or not, it may be well for those who have taken part in these things very seriously to consider. Actually to "filch" a good name from a good man can be no small offence.(23) And whether a good name can be designedly taken away from any good man without being in the strictest sense, *filched* from him demands a doubt."

(1) We can answer the venerable Cephas, why anti-slavery treats colonization as it does. It does *not* treat "the friends of colonization, with" any "unkindness or asperity"—although colonization treats anti-slavery and its friends with rudeness, bitterness and mobocracy, the reason of which Cephas never thought of inquiring into. Anti-slavery abhors colonization because colonization hates the colored man, can't live with him in this wide country—don't try to repeat of its own hate, or its oppression—talks about his "*consent*," as though it were a possibility—knows this *consent* is *dire necessity* and not option—that it has none of the quality of voluntary consent, any more than transportation has, in escaping the gallows, which those who talk of *consent* had reared to hang it on. Colonization, instead of taking the injured colored man's part—sides with his oppressor, and bids the oppressed go to the world's end, into the dark, or stay here and be crushed, for ought that cares.—It humors the prejudice, that hunts the colored man. It cherishes it and sanctions it. It takes advantage of its own wrong. It is the very spirit that prevents the colored man's enjoying his rights here. Who crushes the colored man. The one who wants him to be colonized.—They say he can't rise here. Why can't he? Because they keep him down.—They say he can't be well treated here. Why can't he.—Because he has to deal with them.—They are the ones, who treat him ill, and then tell him he had better go off to Africa, on account of their treatment—to get away from them,—and that they want to banish him for *his good* and for the love they bear him, and bear Africa.—*For shame.*

Anti-slavery abhors colonization in short, because colonization has no object on earth, but to prevent abolition. If slavery were abolished it would not exist. It *could* not exist. One set of freemen contriving to compass the expatriation, with their own consent, of another set of freemen! Ridiculous!—Let colonizationists be just toward the colored man and he can live with them. He would have no occasion to go away—and they none to have him go. It is too *self-evident* to argue.

(2) This, with due deference to Cephas, *can't* be true! A colonizationist *cannot* abhor the institution of slavery—any more than a *slaveholder* can. The moment he abhors slavery he abhors its handmaid colonization.—If he abhors slavery, he would not only not be a colonizationist, but he would be an immediate abolitionist. The leading objects of colonization Cephas *may not understand*. He would however, if he were what he ought to be, an abolitionist. No colonizationist, unless he is an open *honest* slaveholder, *can* understand what its objects are. We here assert that no colonizationist wants slavery abolished from any good motive. It is wicked to be a colonizationist. A colonizationist is one who scorns his brother.—HE CANNOT LOVE GOD.

(3) This assertion never would be made, if *it were true*. If it were not false it would not be so continually reiterated. The colonizationist feels under the necessity of continually asserting his love to the colored man and his belief that he has his good at heart. The negro's friend feels no such necessity.

(4) If this is true, you have no business to drive the colored man away. If he can prosper in Africa—much more could he in America. If he does better there than here—then your treatment of him here is worse than exile, a barbarous country and a fatal climate. For it is your treatment that makes him consent to undergo all these.

(5) Those "*evils*" are colonizationists and colonizationism. That colored men are only "*nominally free*" comes with an ill grace from *their enslavers*, and oppressors and scorners.

(6) "*We*" prize them so highly that, in the light of them, we learn to oppress our fellow men and maltreat them beyond all endurance—so that exile is preferable, in our opinion, to bearing our treatment of them. Precious privileges to be sure.

(7) Whose crime is it that they have not enjoyed them, theirs or *Cephas'*?

(8) Cephas thinks it *scarcely possible* he should repent and treat a colored man well and let him have his *precious privileges*. We can tell Cephas, if he don't repent, he CANNOT BE SAVED.

(9) The slave trade CAN'T cease till *Cephas'* market ceases. He is trying to get away the colored man from country and home and *precious privileges*, which belong to him here and which he would enjoy here but for Cephas and his coadjutors—instead of trying to stop slavery. He is pruning slavery with this colonization pruning-hook—to make it thrive and keep up the market, which inevitably sustains the trade, and then absurdly talks of having the trade cease. The trade can't cease while the market lasts.—It is *fanaticism* to *think* it can, and something worse to *pretend* it can.

(10) Let nothing be *reintroduced* from this country—till our Christianity rises to a par with African Paganism. The Africans are bad enough, but they don't *colonize* innocent people, on a savage, *benighted continent*, merely to get rid of them, having treated them so ill that they can't bear the sight of them. It is too much to hear Cephas talk of introducing light into dark regions, when his own country is so barbarous, that an innocent colored man can't safe to live in it, among its professed Christians.

(11) If Cephas *honestly* and *sincerely* believes what he here says he does—then he honestly and sincerely disbelieves in the power of truth and the efficacy of preaching, and so is an honest and sincere *disbeliever of the Bible*. We say that the man who doubts that the anti slavery measures are well calculated to effect their object, either don't know what our measures are, or else is an unreasonable, incompetent, judge of measures and of means. Cephas, if honest, is probably superannuated. He can't give a single reason for what he here asserts.—Perhaps that is the reason why he *don't*. He offers no reasons.

(12) No error in *judgement*. Colonizing folks, on account of their complexion, is *no error in judgement*. It is a CRIME.

(13) A grand illustration this, for a *three score and ten* reader of the Scriptures! A "difference in opinion in respect to meats and drinks," parallel to difference of heart towards the colored man between his friend and his mortal despisers. Meats and drinks! If it were the question whether Cephas were to lay his bones in his own land or to be colonized to the North Cape to lay them there, would he think it an immaterial question, like one of meats and drinks! It may be *meats and drinks* to Cephas—but it is death to the colored man. It is very wicked in Cephas to estimate his brother's *rights* in this way.

(14) Cephas might have illustrated this *slight* "difference of opinion" better by the disagreement of the disciples and Pharisees as to the Messiahship of Christ. One of the parties thought one way and the other the other, as the Panoply would say,—only a *difference of opinion as to measures!*

(15) What *usefulness* in the Church of Christ can men be of, whose hearts are full of expatriating hate of their brethren! And what *influence* ought they to have? None!

(16) We think a disposition on the part of Cephas towards a colored man that forbids the possibility of his living with him, is under too much of a *mistake*, to be a Christian.

(17) "Lowliness of mind" indeed, that can't endure a colored man in the same country. "Esteeming others better than themselves." How does it esteem the colored man? Why so much better, that it would oust him to Africa!

(18) We ask Cephas to point out the *hard resolution* discussed at Boscawen. We passed no resolutions, which the very mob did not silently assent to,—but one—and that was, that *slavery ought to be immediately abolished*. They come within one of voting us down on that, *hard* resolution. The one which we discussed and did *not* pass, was that supporting pro-slavery pulpits was supporting slavery. In that the mob voted us down with a little aid from our own friends.

(19) If telling the anti-slavery truth of those *good names* will bring them into disrepute whose fault is it? Ought they to enjoy favor and influence which the truth would destroy! We challenge Cephas to point out a single untruth, or *truth maliciously told* against any body by the anti-slavery friends. Let him point out one—or retract that candid and smooth calumny. We are not to be circumvented by these *fair words*.

(20) No doubt Cephas think diminishing the personal authority and influence of a minister by telling the truth is as contrary to the fundamental law of religion as enslaving a man and much more so.

(21) The Lord never abominated breaking up the false union of brethren whose cement was colorphobia and the love of slavery. He will break such union and harmony up Himself—and dash it in pieces like a potter's vessel.

(22) Cephas must not mistake anti-slavery for the Devil—or slavery or himself (the apologist of slavery) for the Archangel Michael.

(23) Filching a good name that the possessor an't entitled to, is not so criminal in our views as the filching of a man's liberty which he *is entitled to*. We close with Cephas by solemnly exhorting him to immediate repentance—for three score and ten is near the *twelfth* hour of the day.

THE BOSTON ALMANACK for 1840 is received, and our first leisure moment shall be devoted to a repersual of its multiform and interesting contents and some notice of its valuable material and arrangement.

The African Captives.

☞ We learn by a letter from Lewis Tappan, Esq. published in the Massachusetts Abolitionist, that in view of the fact that the Africans are Bozal negroes, and were 'never (legally) in bondage to any man,' the Court has decreed "That they be delivered over to the President of the United States, to be sent to their native country in Africa."

THE CONGREGATIONAL CONVENTION

Will meet in this town at the Vestry of the South Church, on TUESDAY NEXT, at 10 o'clock A. M., and occupy either that room or the body of the house at their option.

Ministers and members of Congregational and Presbyterian churches are invited to attend.

The Convention, it is expected, will continue two days.

Notice.

The *Annual Meeting* of the GRAFTON COUNTY ANTI-SLAVERY SOCIETY, will be holden at Littleton, on Wednesday and Thursday, the 29th and 30th of the present month.

H. S. CURRIER, Secretary.

Canaan, January 7, 1840.

Notice.

At a meeting of the Milford Anti-Slavery Society, December 30, 1839, the following resolutions were unanimously adopted.

Resolved, That in the opinion of this meeting it is expedient to call a Convention of the friends of human rights in Hillsborough County, to consider their duties as connected with Slavery in these United States.

Resolved, therefore, That the friends of human rights in Hillsborough County are earnestly invited to meet in Convention at Milford, January 28, 1840, to adopt such measures as shall be deemed expedient.

Resolved, That the State Agents be invited to attend this Convention, and all other persons friendly to its object.

☞ The Congregational Convention of the 21st, will afford a favorable opportunity for our friends in arrears, to remit the *hire* of the laborer, by their neighbors coming up to that meeting to consult for the robbed laborer down south.

THE PRINTERS.

The Female Anti-Slavery Society

of Concord, contemplate holding a Fair, the first week in June, the proceeds of which are to be appropriated to the State Society, to aid in sustaining the Herald of Freedom, and other kindred objects.

The Society feels its inability to prosecute this object alone, and therefore earnestly solicits the co-operation of sister societies throughout the State, and especially in this County.

They would suggest to their friends in those places where no Society exists, to form sewing circles for the purpose of making up such articles as they think would be saleable.

For the Society,
C. T. FARRAND, *Secretary*.

Concord, January 1, 1840

ANNUAL MEETING OF THE MASSACHUSETTS A. S. SOCIETY.

The Eighth Annual Meeting of the Massachusetts Anti-Slavery Society will be held in Boston on the *fourth* WEDNESDAY in Jan. next, (29th,) commencing at 10 o'clock, and probably continuing through that and the subsequent day. Auxiliary societies are reminded of the importance of their being fully represented on that interesting occasion; and a cordial invitation to be present is extended to all who approve of the principles and measures of the Society.

In behalf of the Board of Managers,
FRANCIS JACKSON, *Pres.*
WM. LLOYD GARRISON, *Cor. Sec*

☞ Editors of papers friendly to the Anti-Slavery cause are requested to give the above an insertion in their columns.

POETRY.

From the North Star.

The Slaveholder's Address to the North Star.

STAR of the North! thou art not bigger
Than is the diamond on my ring:
Yet, every black, star-gazing nigger
Looks at thee as at some great thing!
Yes, gazes at thee, till the lazy
And thankless rascal is half crazy.

Some Quaker scoundrel must have told 'em,
That, if they take their flight tow'rd thee,
They'll get where "massa" cannot hold 'em,
And therefore to the North they flee.
Fools! to be led off, where they can't earn
Their living, by thy lying lantern.

Thou'rt a cold water star, I reckon,
(Altho' I've never seen thee, yet,)
When to the bath thy sisters beckon,
Get e'en thy golden sandals wet;
Nor in the wave have known thee dip,
In our hot nights, thy finger's tip.

If thou *would'st*, nightly, leave the pole
To enjoy a regular ablution
In the North sea, or Symmes' hole,
Our "Patriarchal Institution,"
From which thou givest many a ransom,
Would, doubtless, give thee something handsome.

Altho' thou'rt a cold water star,
As I have said (I think) already,
Thou'rt hailed by many a tipsy tar,
Who loves thee, just because thou'rt *steady*.
And hold'st the candle for the rover
When he is more than "half seas over."

But while Ham's seed, our land to bless,
"Increase and multiply" like rabbits,
We like thee, Yankee star, the less
For thy bright eye and steady habits.
Pray waltz with Venus, Star of Love,
Or take a bout with reeling Jove!

Thou art an abolition star,
And to my wench will be of use, if her
Dark eye should find thee, ere the car
Of our true old slave-catcher, "Lucifer,
Son of the morning" upward rolls
And with its light puts out the pole's.

On our field-hands thou lookest, too—
A sort of nightly overseer—
Can'st find no other work to do?
I tell thee thou'rt not wanted here:
So, pray, shine only on the ocean,
Thou number one of "Northern notions."

Yes, northern notions—northern lights!
As George Fox hated holy-water,
So hate I all that Rogers writes,
Or Weld—that married Grimke's daughter.
So hate I all those northern curses,
From Birney's prose to Whittier's verses.

"Put out that light!" exclaimed the Moor,
(I think they called his name Othello,)
When opening his wife's chamber door
To cut her throat—the noble fellow!
Noblest of all the nigger nation!
File leader in Amalgamation!

"Put out the light!"—and so say I,
Could "I quench thee, thou flaming minister!"
No longer in the northern sky,
Should burn thy beacon fire so sinister,
North Star! thy light's unwelcome—very—
We'll vote thee, "an incendiary!"

And to the Northern States we'll write,
And tell them not to let thee shine,
(Excepting of a cloudy night)
Anywhere south of Dixon's line;
If beyond that thou shine an inch,
We'll have thee up before Judge Lynch:—

And when, thou Abolition Star,
Who preachest Freedom in all weathers,
Thou hast got on thy coat of tar,
And, over that, a cloak of feathers,
That thou art "*fixed*" none will deny,
If there's a *fixed star* in the sky.

Pocotalico, South Carolina.

"Let Me be, Sir."

A man poured poison in his pump,
And sold the water by the gill.
I seized in haste my speaking trump,
And told the folks, 't was sure to kill.
"The pump is mine," the fellow said,
"And all the folks are free, Sir;
Go feed the children of the dead,
And please to let me be, Sir."

Another neighbor thought it wise
To cheat his laborers of their hire.
"These men," said I, "will soon arise,
And set our houses all on fire."
"The men are *mine*," the rogue replied,
What right have *you* to set them free, Sir?
'Tis yours to check the rebel tide,
And *fight*, when led, at my side,—
Till then, you'll please *to let me be, Sir.*"

MISCELLANY.

From the Mass. Abolitionist.

Georgia and Maine.

We take some pains this week to develope to our readers the elements of inter-State war which are embosomed and nursed in this federal republic. The outward acts, in themselves, are not yet terrific, any more than the smoke which sluggishly wreathes itself over the peak of Etna, but they indicate the fire within. They show us that our peace with the slaveholding South is bought, and is *to be* bought, only by submitting our own liberties to slow but sure poison. If we will smother every sentiment of humanity in our breasts—if we will cloak our souls in hypocrisy—if we will submit to be accounted by the civilized world, the vilest and most loathsome of all slaves—if we will treat as a crime in one man, what we glorify as a virtue in another—if we will drive back into bondage the trembling wretch whom our souls honor for daring to be free—if we will degrade our functionaries of justice by making them auxiliary to the most inexcusable piracy that ever prayed upon the innocent,—then we may be on good terms with the South. It is not by any means enough that we abide by the concessions which were most unjustifiably granted by our fathers on the supposition that slavery was soon to be banished from the whole land. No, we must go beyond. We must help the slaveholders add new *crimes* to the calender, so that they may hunt out of the land every spark of practical humanity—that they may take our own free white fellow citizens from their hearth-stones to be imprisoned and hung for words of the holiest truth or for acts of heavenborn charity. We must hold still and permit the leaven of slavery to pass through the whole lump. Peace with slavery consists only with the degradation and ruin of our free institutions. Hence were the South well prepared to carry out the warlike threats which she so often utters, we could but prefer that she should do so, rather than that the North should fail to give her the occasion. The sooner she stands to her arms, the sooner will northern servility be broken up, and with it the whole system of piracy, of which it has been the support and shield. The only danger is, that she will gain every thing by threats.

We entreat all northern men to read the following documents and mark the insolent tone and unrighteous demands of the slaveholders. The first is the Bill, as it passed the lower House by a large majority. In this its amended form, it was a most gross violation of the Constitution of the United States, which guarantees that "the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States," and grants Congress the sole power "to regulate commerce among the several States;" but it does not seem to have been objected to on that ground.

A BILL

To compel vessels owned or commanded by citizens of, or coming from the ports of the State of Maine, and the officers, seamen and passengers thereof, to perform quarantine, and to provide for a search thereof on their departure.

Whereas certain persons have been charged with having feloniously taken and carried away the personal property of some of the good citizens of this State, and have fled to the State of Maine. And whereas the government of Maine has refused, after a constitutional and legal demand has been made by the Executive of this State, to deliver up such fugitives from justice, which refusal is an assumption of authority, not only in violation of the Constitutional compact, but wholly destructive of the rights of private property. For remedy whereof,—

Be it enacted by the Senate and House of Representatives in General Assembly met,—That from and after the first of March next, every vessel by whatever description or name known, owned or commanded by any captain of, or coming directly or indirectly from the State of Maine, and the officers, crew and passengers thereof, shall perform quarantine for and during the space of one hundred days after arrival within the limits of this State; and whilst such vessel may be under quarantine, it shall not be lawful for the officers, seamen and passengers thereof, or any of them to go on shore or on board of any ship, vessel or boat whatsoever, and in case such officers, seamen or passengers, whilst under quarantine, shall go on board of any ship, vessel or boat whatsoever, he or they shall be guilty of a misdemeanor, and on conviction, shall be imprisoned at hard labor in the Penitentiary for a period not less than five nor longer than ten years.

And be it further enacted, That during the continuance of this Act, no vessel from the State of Maine, as before described, nor any officer, seaman or passenger thereof, shall approach within three miles of any sea port, city, town or hamlet of this State, without being considered as having violated the limits of quarantine as intended to be provided by this Act, and for such approach to said city, town or hamlet, he she or they shall be indicted for a misdemeanor, and on conviction, be imprisoned in the Penitentiary at hard labor, not less than five nor longer than ten years.

And be it further enacted, That it shall not be lawful for any officer, seaman or passenger of any vessel as herein before described, whilst under quarantine, to have or hold any intercourse or communication, directly or indirectly, with any slave or slaves, or free person or persons of color, without the written authority of the owner or guardian thereof, which shall be the only justification for such officers, seamen or passengers; and if while such vessel is under quarantine, any such officers, seamen or passengers, shall have or hold any intercourse or communication with any slave or slaves, or person or persons of color, without the authority aforesaid, he she or they shall be indicted for a misdemeanor, and on conviction, shall be imprisoned as herein provided by the first section.

And be it further enacted, That after any vessel as herein before described, shall be discharged from quarantine and before sailing from any port of this State, it shall be the duty of the captain or commander thereof to give twenty-four hours previous notice of such departure to the Mayor or highest municipal officer of the sea port, city, town or hamlet, from which such vessel is about to sail, who shall be and is hereby authorized to make a search of such vessel, and in failure to give such notice, such captain or commander shall be guilty of a misdemeanor, and on conviction, fined at the discretion of the court.

Of this bill, the Charleston Mercury, Mr. Calhoun's organ—and the great gun of southern nullifying democracy—remarks—

"We published a few days ago, a skeleton Bill introduced by Mr. Stevens into the Georgian House of Representatives, providing for the protection of the State against the [illegible] kidnappers of Maine."

[And pray is *kidnapping* any crime, Mr. Mercury? Is it a *hard word* against the abolition skippers of Maine? If it is, how did it become so? Here follows a reference to the amendment, which we omit.]

"There seems no doubt that this bill will become a law. Its provisions are simple and if carried out faithfully will no doubt be effectual. The attempt of some of the northern States to determine what shall be our criminal code, and that there is no punishable offence in acts which confessedly strike at our safety and most valuable interests, because, forsooth, they happen to be such as cannot be committed against their own laws, must be met by legislation, or we are no longer masters of our own property. We shall wait with some anxiety for the action of Virginia on the same subject. Gov. Campbell intimates that application to Congress should be the first step after the refusal of the authorities of New York to do justice in the premises. We think Georgia has acted right—the less we have to do with Congress on this subject, the more is our honor. They have too many abolitionists there, and such an application to them would be a license to the Adamses, Slades, &c., to rave through a whole session. It is a good idea to treat the slave stealing States like infected regions, liable to bring the pestilence of abolition among us. Let their vessels take a good substantial airing before they are allowed to approach our wharves, and they will learn by the only lesson whose warnings can ever touch their sensibilities—the yearnings of interest—that it is best to come among us with clean hands and honest intentions. The Governor of New York maintains that slaves cannot be recognized as property by the laws of that State—for if they be property then even by the laws of New York it is felony to steal them. The courts of New York then cannot enforce a bond or note made in South Carolina, the consideration of which was a slave—the principle carried out is in fact on their part the abrogation of all peaceful relations with us—is a declaration of hostility, social and political, against us. They have taken their ground as aggressors, and we are put, whether we will or not on our defence."

The Bill, however, was at last put aside for some resolutions which the correspondent of the Savannah Georgian says, "will certainly remedy the evil." These resolutions bring the matter before Congress, and beg that body to interfere in behalf of slavery, and take the surrendering of fugitives from justice out of the hands of the State Executives, and put it into the hands of the United States Circuit Judges, leaving them *no discretion* to refuse a demand made in due form! Thus the power of this Union is to be directly wielded in support of slavery, by delivering to the tender mercy and immaculate justice of slave States, all citizens of free States whom the former may please to pronounce criminal. Surely, when this matter comes up in Congress, the "Adamses, and Slades, &c." will "rave" to some purpose, unless *Athertons* enough are present in good season to bring the "pregnant hinges" of northern knees to a right angle by the *previous question*. When they themselves ask this boon in behalf of PIRACY, we shall like to see how they will smother discussion on the merits of the "patriarchal institution." In regard to the passage of the resolutions, the Savannah Georgian says—

"The resolutions laid on the table by Mr. Jenkins, were taken up in both Houses and passed. The Senate refused to pass the quarantine bill, in reference to Maine. Many in the House who voted for the bill, voted against the resolutions, saying with the bill, they would most cheerfully vote for them, but refused to do so, on the ground that the resolutions without the bill, looked like *begging* at the door of Congress."

Beneath are the resolutions passed by Georgia. We shall watch with intense interest, their effect upon Congress.

MR. JENKINS' RESOLUTIONS.

The Federal Constitution, having been framed partially with a view to regulate the conventional intercourse between the sovereign States that ordained it, and having conferred all the power necessary and proper for carrying its provisions into full effect upon a Congress of the United States, it is encumbent on that body, by its legislation, to secure the several States in the enjoyment of their constitutional rights. Not the least important stipulation in that compact, is, that "a person charged with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall on demand of the Executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime."

Doubtless the past legislation on this subject, has been predicated upon the presumption, that each State, having in the pledged faith of all the others, a sufficient guarantee, nothing more was requisite, than to prescribe the forms which should give authenticity to the demand. Doubtless too, in the times which gave birth to the Constitution—whilst the Union was young, and her revolutionary association fresh and warm, this presumption found its warrant in the mutual fidelity which promptly responded to all Executive demands. To this generation has been reserved the humiliating spectacle of a sovereign State making herself a city of refuge for fugitive felons from her sister confederates. Two such cases, of recent occurrence, demonstrate the utter inefficiency of the existing laws for carrying into effect this provision of the Constitution. They moreover clearly indicate the cause of this inefficiency. Those laws are dependent for their execution, upon the mere will of the Executive officers of the several States, who neither are, nor can be made responsible to the General Government. If then it be correctly assumed, that the Federal Legislature is bound to make ample provision for the contemplated exigency, and if experience has proved that reliance on State authorities is delusive, the question occurs, whether there be any other mode which gives fairer promise of security? May not the object be accomplished, by employing in that service, officers appointed by, and responsible to the Federal Government? In as much as that Government has employed, in every State of the Union, competent, judicial and ministerial officers, it is believed that this duty, enjoined by the highest obligations, and intimately connected with the harmony and perpetuity of the Union, may be appropriately and efficiently performed, through their instrumentality. There would seem to be a peculiar fitness in providing that the aid which she is bound to afford to the State judiciaries, should result from the action of her own judiciary. The process would be simple, and the agents directly responsible to the power whence the laws to be executed emanate.

Be it therefore resolved by the Senate and House of Representatives, of the State of Georgia, in General Assembly met, That the statutes of the United States, enacted to carry into effect the latter clause of the second Section of the fourth article of the Constitution, are wholly inadequate to the object.

And be it further resolved, That in the opinion of this General Assembly, those statutes should be so amended, as—1st, To authorize the demand in the cases contemplated, to be made upon the Circuit Judge of the United States having jurisdiction in the State wherein such fugitives may be found. 2d, To require that such Judge, upon such demand being made in due form of law, shall issue his warrant to be directed to the Marshal of the U. S., in the State wherein such fugitive may be, requiring his arrest and delivery to the agent duly authorized to receive him, who shall be named in such warrant. 3, To require each Marshal to whom any such warrant shall be delivered, forthwith to execute the same.

And be it further resolved, That His Excellency the Governor, be requested to forward to our Senator and Representatives in Congress, copies of the above preamble and resolutions, with a request that they endeavor to procure such amendment of the statutes in question, as in their judgment will be best calculated to effect the desired object.

Oh, beautiful consistency! The slaveholding champions of "STATE RIGHTS," ask CONGRESS to take away from the State, the right to protect from foreign tyranny the lives and liberty of their own innocent citizens!

Beware of Kidnappers.

A refugee from the "patriarchal institution," who has stood to a certain Baltimore "patriarch," by the name of Bosley, in the relation of *concubine*, came to this city some months ago. She was a modest, well-mannered, ingenious and industrious young woman; and at once attracted sympathy and aid. Her subsequent good conduct has gained her the esteem and good will of one of our most respectable families—(not abolitionists, but of the noblest blood that runs in Boston.) Her story is, that when she found herself likely to become the mother of one of her master's children, knowing the fate of such "*chattels*" under the tender mercies of the system that cuts heart-strings, she made the best of her way to a free State. She has, since being here, given birth to a child, evidently of the "superior race," and from the well known character of slavery, there is little reason to doubt her tale. What was her surprise a few days ago to meet, face to face, a white man well known to her, as in her master's employ, and sent on here to carry her back into slavery! This fellow has been prowling around for some days and nights in Boston endeavoring by ambuscades, and bribing colored persons, to get possession of his master's "property." But the woman, by the aid of kind friends has escaped. What an institution they must have at the South, when such a tale as this—whatever may be said of its individual truth—is undeniably in perfect accordance with the genius, nature and notorious general facts of the said institution!—*Mass. Abo.*

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, WM. V. DAVIS, } Concord, N. H.

Dec. 21, 1839. 43 1y.

New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞ *reduced prices*; —among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors,
Blk and colored MERINOES, ALIPENES, Blk. Green & Olive *CAMBLETEENS, and CRAPE CAMBLETS*, for Ladies' Cloaks; White, Yellow and Red Twilled

FLANNELS,

Highland and Damask SHAWLS; Cotton Flannel, Brown and Bleached Sheeting & Shirting; English and American *CALICOES;* Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS, Cotton Yarn, Battings, Tickings, &c. &c.

—ALSO—

A Splendid assortment of FUR CAPS, by the dozen or single.

W. F. Goods and Groceries.

Fall and Winter OIL, of superior quality. Custom made Thick BOOTS & SHOES. Country produce taken in exchange.

Concord, Oct. 26.—tf

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For the treatment of Hernia, or Rupture, Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately report himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other 'UTERO-ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

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Matthias Spaulding, M. D. Amherst,
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August 24. 6m

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FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

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In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

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Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

Medicine to Lend.

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in tolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. eowly

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MIXER'S Patent Spring and Common Saddle.—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—and a good assortment of TRAVELLING TRUNKS.

Concord, August 24, 1839.

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